and herbs from which they prepare simple medicines for their needs. Nowadays they are able to attend the Government dispensary in Aliábád, but its nostrums have not yet undermined their faith in their own home-made remedies. We very much wished that we had possessed some knowledge of medical botany and could have brought home records of their medicine; but like so many other branches of knowledge which we regretfully ignored, it would have been a specialist's job, and we had out hands full enough with our own work and all too little time at our disposal.

During the imprisonment of winter the women cut and stitch the winter cloaks, adorning each long seam with a double row of backstitching, which is not only seemly to the eye but serves to hold the raw edges in place. The stiff, shaped collar is decorated with varied designs, diamonds, triangles, and straight lines in the same backstitch. Happily few of them can yet afford to let Dirzi Nazir replace their time-honoured skill with the soulless, cotton stitchery of his sewing machine. We noted with grief that the beautifully hand-embroidered *chogas* with which the Mir presented us this time all had their seams Singer-sewn, and had thus lost (for us) much of their charm.

With prudent foresight the woman makes the *choga* six good inches too long for its destined wearer, and introduces a deep tuck above its lower edge. It will last at least three years and will shrink in successive washings. You can tell at a glance whether a man is wearing his best, or medium, or oldest *choga* by the depth—or absence—of the tuck. In former days embroidery was the monopoly of the few royal ladies who beguiled the tedium of their too-sheltered life by decorating *chogas* with bold designs in bright-coloured silks, or working raised patterns of gold and silver on velvet saddle-cloths, and above all in elaborating delicate designs in cross-stitch for the crown and border of their lovely little caps. Where we clumsily work cross-stitch with wool on canvas, they painstakingly cross-stitch the individual threads of calico with bright, gay silks. The patterns are infinitely varied—we possess dozens of specimens of this fine work, no two are alike—but

bʌn'o x meat and food given annually by the Mir of Hunza to the people on certain festivals: 574

1. At the Bopfau: one ox, one very small kid, one very small lamb.
2. At Nauroz: the flesh of an ox and bread brought from the Masjid near the Baltit polo-ground and distributed to the people of the "12 kanants" the name of each section being called out in turn. 318. — *bʌno dišʌm ... tsor Baltit-kutsər učʌm* they bring the "bano" ... first they give it to the people of Baltit. 318.7. (Cp. Sh. *bʌn'o* = *bʌgo*, share).

1. *bʌŋ* y resin, gum (of fruit trees), H. *gond*. — *bʌŋ duʷšila* gum exudes. The resin of apricot and peach trees is eaten dissolved in water and is said to be strengthening. It is also used as adhesive gum. Others say apricot resin is a remedy for heartburn 278

2. *bʌŋ, baŋ* the Call to Prayer *ʌxondərn.ə mʌzʌrʌṭə bʌŋ qau* the Mullahs call out the Call Prayer over the grave. 312.9. Prs 000

bʌŋut, -iŋ y fortified camp, cantonment; pl. separate bodies of men. — *imə bʌŋut dəlim padša* that King who has made entrenchments. 32.2. (Cp. Sh. *bʌŋut, bʌŋuts*, Kho. *bʌŋgut*, both meaning breastwork of stones, 'sangar').

bʌp, -ičʌŋ y.

1. Tribute (as paid by Mirs of Hunza and Nagir to Kashmir), tax. -- *bʌp ičiʌs* to pay tribute to him. *uŋi.ə bʌp gai.rmi* he will take tribute of their beards. 92.20. *Giltum thamu.ə Čupursantsum bʌp uʷčʌm* The Gilgit Thams used to collect tribute from Chupūrsan

bʌdqɪsmʌt. (Perhaps Cp. Sh. *naʿs ʌkbʌr*, the name of a star which is considered unlucky). Ar. Prs. (*nʌḥʌs*). 300

naʿš y blame, reproof, rebuking. — *ɯɛ inɛ naʿš-ɛtɯmʌn* they rebuked him. *tol kɨ noʿlɛ naʿš kɛ maʿrʌn bila* there is enmity to the death between the snake and the weasel.

naʿumiʿd hopeless, despairing, disappointed. Prs.

nʌfs, *nʌms* greed, greediness. — *nʌfs gʌnɛ* by reason of greed. Ar. Prs.

nʌfskɨ̈, *nʌvzkɨ̈*, *nʌmskɨ̈*, pl. *nʌfski.ʌnts*, *-ɛnts* avaricious, greedy. — *nʌfskɨ̈ʌn* a greedy person. *nʌfski.ɛntsik* greedy people.

nʌgɛ.i -mʊts x a hard and painful boil (medical), from the site of which hair does not grow again. (Cp. N. *mʌgɛ.i*).

nʌʏɛ.i, *nʌʏɛ*, pl. *nʌʏ'ɛvi̯ŋ* y dung (human and animal's, general term). H. *ṭʌṭṭi*. — *bʌd'a nʌʏɛ* the excrement of the flying-squirrel which is credited with medicinal properties and ranks as "*muʿmi.aʿi*". 278 ●

nʌxša, cp. *nʌqša*, map. Ar. Prs. 000

nʌl yoke (of oxen). — *nʌl hɔr* yoke of oxen, yoke-fellow. *ṭʌlɛ nʌl hɔr bim, bi.ɛ* there were (are) seven yoke of oxen. 246.10. (Cp. Sh. *naʿl*, yoke of plough; pair, couple. Cp. also Bu. *naʿl*).

nʌl'a together, at the same time, simultaneously. — *nʌla bišʌmʌn* they fired together, fired a volley. *kuʿɛ u.iʿɛski nʌla dumʌnumʌn* these three were born at the same time. 88.16. Cp. 304.17. *hik nʌl'a* all at once, all of a sudden.

(Cp. Sh. *nʌl'a* together, at the same time, *ɛk nʌl'a* all together).

273 b

will take tax of the beards of all the champions. 92.20. 000

niˑʌs v. *niyʌs*.

niˑʌt, niyʌt y purpose, intention; willing, prayer. — *uˑŋɛ niˑʌt duˑtsʌnimi* your purpose has come straight, i.e. been fulfilled. 42.9. *niyʌt nɛ* willing it. 160.15. *niˑʌt ɛtimi* he vowed. 160.19. *ɣʊsʊluˑɛ niˑʌt nɛtʌn* saying the prayer for the washing of the dead. 310.6. (*niyʌt* is technically the "vow or declaration of the intention to perform prayers", Hughes, "Dictionary of Islam" s.v. *niyah*). Ar. Prs.

niˑɛn Ppa. of **-yʌnʌs* with 3rd. sg. m. & x object.

nihaˌyʌt excessively, extremely, very. 376.4. Ar. Prs.

nikˈa y solemnizing of the marriage contract, marrying, Ar. *nɪkaˑḥ*. — *ʌxoˑmɛ hilɛˑs kɛ dasinmo nika ɛtʌsɔr* when the mullah has solemnized the marriage of the youth and the girl. 302.14. *dʌsinmu ka nikaˑh nɛ domutsimi* celebrating his marriage with the girl he brought her, i.e. he married the girl and brought her in (to Gilgit). 380.11. *hik nika bilumʌnɛ gʌtʊŋ ˈɛɛbiljai* probably: a man of whom there has been one marriage (i.e. who has been once married), makes him put on his clothes. 300.7. Ar. Prs.

nik(h)ɔr for *niqɔr* q.v. 338.11.

niˑkbʌxt v. *neˑkbʌxt*.

niˑki, neˑki y (noun) good. — *jaˑtsum niˑki juˑʌs bila* good is going to come (to you) from me. 90.12. Cp. Prov. 41 & 42. Prs.

nikiˑn, nɪkin, Ppa. of *giyʌs*.

niˑl x indigo, indigo-blue. — *niˑl diˑuˑsʌs* to extract(?) indigo. *niˑlɛ tikumʊts* blue spots. 300.10. 278

Indigo is said to be injected with a needle as a cure for a swollen finger, and also to be given to a child or horse with a cough, to drink. Prs. 278

niːm St. Pc. of *niyʌs*.

nimaːz y prayers. — *nimaːz ɛtʌs* to say, or perform, the Muslim prayers. *nimaːz ɣʌtai bai* he is reciting, reading, the prayers. Cp. 310.13. Prs. 000

ɪɪrmʌk həraːmi y treachery, disloyalty. — *thʌmər ɪɪrmʌk həraːmi ɛtimi* he practised disloyalty towards the Tham. Prs. (+ Ar.).

nimʌn.

1. Ppa. of *-*mʌnʌs* with Pn. Infix *i-*.
2. 3rd. pl. Pret. of *niyʌs*.

niːmˈʌs N. -*iŋ* y story. Cp. Hz. *minʌs*.

nimɛːn Ppa. 1st. pl. of *niyʌs*. 248.6.

nˈiqər Ppa. of *-*xərʌs* with Pn. Pf. *i-*.

nˈironʌŋ, -išo, nironaːŋots x rainbow. — *nironʌŋ wʌli bi* a rainbow has appeared (*lit.* has fallen). *nironʌŋišo gi.a bi.ɛ* rainbows have appeared (*giyai.ʌs*) (*lit.* come down). 821

It is said that something comes down from the skies to drink. It drinks and goes up again, legs up and head down. It leaves a pot (*kʌtoːr*) behind.

nironʌŋ dwːsi bi the rainbow has come out.

(Cp. Sh. *nəroːn* || *biʒoːn*, rainbow).

nɪšaːn -iŋ y sign, token, mark, Bu. *haiyʌn*, — *iltaːnts hərʌŋolo hʌn nɪšaːnʌn bila* there is a mark between his eyebrows. 92.2. Cp. 136.1. Prs. 000

niyʌs, ni.ʌs, nič-, Impːᵛ. *ni*, Ppa. *nˈ-n* (and *nˈ-ʌn*). St.pc. *niːm*

1. To go (in all aspects); go, depart from; go, proceed to; (absolute) go away, go off.

For forms see the paradigm § 284.

277 b

584 Marriages are not arranged against
586 the will of either party, and although
divorce is legally very easy for men
593 or women, it is not common. Women
are neither abused nor overworked,
and the mother is the respected chief
of the house, as the father is of the
[581] farm. Marriage does not encompass
[562] companionship as we know it: men
spend their spare time in the company
of other men, and women visit exclu-
562 sively with other women. They hold
535 their dances on separate threshing
floors a half-mile or so apart, on the
same night, and woe betide the eager
teen-age boy who dresses in his sister's
clothes and sneaks into a girls' dance.

262 At the time of the Tumushuling,
[296] and only then, Hunza families
231 butcher a sheep or two: cold weather
[257] preserves the meat for the few days
before it is all eaten—and it *is* virtually
all eaten. Even the long bones are
cracked to extract the last marrow.
After this taste of meat, the winter of
the dietary year sets in. Gradually the
supply of carrots and potatoes fails,
then the wheat, the barley, the dried
[144] apricots, and the tea. By springtime
the poorer folk may eat only once in
two days. No one starves to death, but
no one has enough to stop hunger.

146 The regular Hunza diet has no fats,
no animal proteins, no vitamin A, no
vitamin D, a deficiency of vitamin B,
and a serious deficiency of calcium.
Apricots contain some sugar and vita-
min C, but the poorer families are un-
248 able to raise large crops. (The size
556 of apricot orchards determines a
man's wealth and status.) Hunzas use
372 every bit of the apricot, as they do of
824 the sheep. They cut the pits from the
fruits, crack them, and remove the al-
[412] mond-like nuts. The women hand-
grind these with stone mortars, then
squeeze the meal between a hand-stone
[354] and a flat rock to express the oil. Apri-
cot oil is fuel for the saucer-shaped
lamps that illuminate their homes, as
lamps of this type have done since the
824 Bronze Age. The oil is very bitter, na-
278 turally enough, because of its high
content of prussic acid, fifty drops of
which are said to be lethal in about
[273] four hours. Men add a few drops, as
[262] bitters, to their wine, and occasion-
ally a despondent woman takes a dose
in order to commit suicide.

164 Mild cases of rickets and scurvy
146 are rampant every spring—not enough
to kill, just enough to loosen teeth,
cause aching knees, and deform ribs